MAY 1975

youth MAGAZINE

See inside:

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LONELY
CREATION
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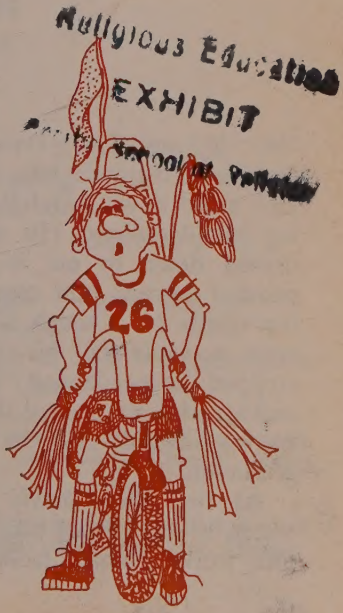

Pedal Pushing ... or never stop at

BY BILL MYERS
PHOTOS COURTESY OF THE AUTHOR
ART BY DEETA GOUMAS

"My 'D,' my 'D.' " Dave was on the side of the road, bike pulled off, kick stand down, carefully examining his derailleur. His mutterings drifted down to me as I slowly pedaled toward him over the last few yards of a tough hill. Rising with a smile on his face as I stopped, he announced "It's okay," and together we crested the hill and fled downward, into the Michigan afternoon.

As fog lifted slowly from the water, a long line of bikers had begun working north from the little town of East Jordan into the hills above Lake Charlevoux. White swans under a bridge and bright water reflecting the early morning sun had indicated a good day ahead. Before long, sweat bands had been pulled out and water bottles emptied as the rays of a perfect day cooked us. A friendly fruit stand, well supplied with sweet cherries, had been a welcome interruption. Tucking away handfuls of juicy cherries into saddlebags we had rolled onward to a real discovery—*Castle Farm,* a place re-

the bottom of a hill

sembling something moved here from ancient Europe, complete with formal gardens and splashing fountains. Poking around, we discovered no people, so we pedaled on to a sandy beach and our first swim in Lake Michigan. Hitting Route 31, known for pushy northbound campers and speeding semis, our travel van passed us, pulled ahead, then doubled back to check us once more. Now it was our last leg . . . 50 miles . . . no buildings, no traffic, no hassles except long hills and tired muscles.

Then . . . Strip of asphalt . . .
winding under inter-locked
tree roof—
Left . . . deep blue green
lake . . .
right . . .warm dark
forest . . .
Lunch of cold cuts purchased
over friendly talk

Bill Myers is a full-time staff member at Flossmoor Community Church, Flossmoor, Ill.

Deeta Goumas is a college student who has previously done work for *Strategy* magazine.

in a country store . . .

Tired now . . .
but pushing on—
riding
alone . . .
Catching up, riding in tandem,
talking over
serious things . . .
Moving through a group,
laughing, feeling the
wind cool on my face, the
sun warm on my skin . . .
Sweat trickling down backs,
legs complaining.
At the crest of a hill resting
against a fence
left by a sometime farmer,
Watching . . .
whitecapped water beyond
tall grass, and—sudden
notice—
Crumpled beer cans at my
feet . . . intrusive
warts . . .
Break's over!
Back on
the bikes—muscles resenting
the strain,
knotting . . .
then
down
a supersteep
winding hill and flat out
toward the next grade—
shift down,
down further,
until it's no use . . . off the
bike,
tired legs go one step . . .
one step . . .
up the hill . . .

youth magazine

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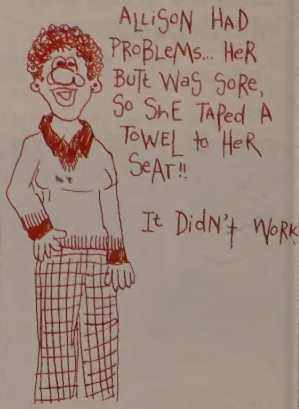
A bike hike is hard to beat as an experiment in community—there is a goal, there are strains, there is the need for trust and interdependence

Bike with your group in pre-bike hike build-ups, check out the trail via car, and make a rough guess on the mileage



never stop at the bottom of a hill . . .
On top—a friendly lady with a
deep well and cold tin ladle—
she's got a three-hole golf course in her back yard . . .
hard to believe!
And then, around a bend, the gray silhouette of the bridge, the Mackinac Bridge—
The big one . . .
Soon to supper, and late good talk, and rest . . .
deep sleep. . . .

MECHANICS

Biking several summers as a group, Flossmoor Community Church youth have pedaled twice to Mackinac Island and now hope, in summer '75, to tackle the impressive Wisconsin Bikeway. Some of the mechanics of that trip must include:

• *What trail?* Many states have bike paths, but quality varies enormously. Inadequate "paths" sometimes post a handful of green arrows on main roads with heavy traffic patterns; other paths are self-contained units running 30-50 miles with good surface and no motor bikes or cars allowed. Most of the time you'll either "discover" your own route of travel or mix several self-contained units with secondary road linkups. When this happens check local Chamber of Commerce maps for novel possibilities and purchase a set of state county maps for accuracy. Then check out your proposed route of travel by car or bike.

• *What distance?* Once a trail has been picked, how far you can travel in a day depends upon the weather, the trail condition, the size of the hills and the capacity of your group. In Michigan, with moderate rolling hills, our group of high school youth could run 40-60 miles per day. Some could have done 80 miles, others fought muscle cramps after 30. *Recommendation:* Bike with your group in pre-bike hike build-ups, check out the trail via car and make some rough guesses on mileage. And don't forget . . . pray for good weather!

• *What gear?* The ten speed is just about the best mode of transportation available, but don't knock the five speed if the rider is in shape. As to gear, some bikers carry rear mounted bike panniers, but our church group prefers to travel light with most of our equipment, except for repair and first-aid kits, stored on our escort van. This travel concept allows us freedom to meander and browse around while the heavy load rests on the van.

• *What sleeping equipment?* Coupled with the use of an escort van is the concept of using churches for sleeping quarters. Churches provide, if we only ask, an extensive American hostel system. Note your route of travel, break up the distance, and then contact the churches located where a roof will be needed. Either

the pastor's statistic book or the local Chamber of Commerce's "friendly church list" should provide an adequate list. A friendly request, penned on church stationery, usually provides a positive response. These "homes away from home" offer the bike hike an amazing entry into a variety of church "styles," plus some quiet moments of insight and growth in a darkened chancel.

• *What about wheels?* With 20 bikers, one escort van or station wagon is a must. The van serves as scout, mechanic and safety valve for worn out, sick or injured bikers. It also carries sleeping gear and enables food requirements to be easily met. By resting 2x8's on an attached trailer and alternating bikes, one van can carry 13 and store gear under the bikes in the trailer. Extra bikes going to the jump-off spot are carried by volunteer parents' cars.

• *What precautions?* Insurance must be kept on bikers and bikes. Twenty ten speeds are worth, at a minimum, $2000. Parents always appreciate emengency-only phone numbers at the church sleeping spots. Medicals should be required and everyone should run their bike two to five miles per day in the week before the hike. A good first-aid kit is a must!

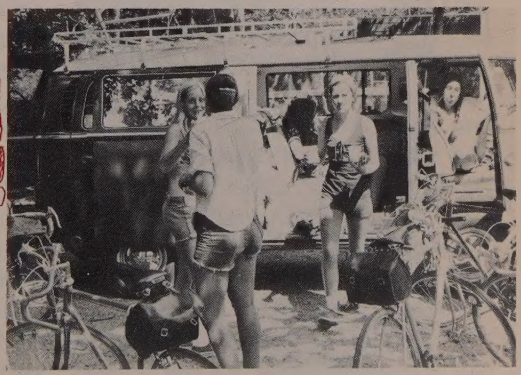
• *What pay-off?* A bike hike is hard to beat as an experiment in community—there is a goal, there are strains, there is the need for trust and interdependence. People get to know people through sensitive use of long evenings. Worship happens when fresh-baked bread is celebrated with farmer-donated wine. There is a closeness to the earth and to the body. And there is always the awed sense of a human, standing tall at the end of 300 tough miles, looking back and saying with deep pride, "I did it . . . I *really* did it."

HARDWARE

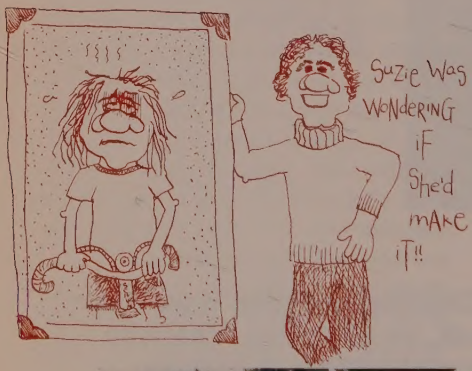
Six million bikes will be turned out of the Schwinn and Raleigh factories in 1975. And you want to get one. First word of advice—be careful. Don't get a ten speed unless you need it and then take someone with you who knows bikes or go to a dealer you can trust for bike knowledge. The lightweight ten speed is a beautiful machine, but the large bike market is flooded with cheap junk. Good bikes start at $100 and any number of bikes from $100-$170 are good investments if you know what to look for.

Of key importance is the *bike frame*. One of the most remarkable weight-bearing structures ever made, a good bike's five-pound frame can support 500 pounds. The frame is the core of the bike, and if all else fails you can rebuild. If your frame fails, forget it. For $100-$170 you'll encounter two types of frames: the lugless welded frame and the lugged brazed frame. Because stresses are distributed only in the small weld area, the lugless frame depends on heavy tube walls

Churches provide, if we only ask, an extensive American hostel system. A friendly request usually provides a positive response



Most of the time you'll either discover your own route of travel, or mix several self-contained units with secondary road link-ups



for strength. This means more weight, but the unit is strong. The lugless welded frame has smooth joints. The lugged brazed frame has a sleeve, or "lug," brazed over the frame tubes. The stress is evenly distributed and the weight reduction is considerable. The lugged brazed frame is stronger, lighter, hand done and preferred over the lugless heavier frame. Clean looking, well painted frames usually indicate good brazing—but compare bikes and the differences are frequently vivid.

Gals should seriously consider a "boy's" bike (diamond frame) if you are into hard biking. The problem will be getting a bike that's low enough. Remember, you should be able to stand astride the bike and be able to lift the front wheel two inches. Check some of the full-sized nineteen- and twenty-inch Schwinns, Merciers, Peugeots, Motobecones, and Gitanes. If you don't like what you see, check out the new mixte frame before settling for a step-through model.

Derailleurs (gear changers) are important, but more emphasis is placed on them than is deserved. Any dealer can add on the derailleur you want to the frame you want. If he can't, go see another dealer. Brand names are good indicators of quality, but within brand names the models vary widely—Shimano Eagle is one of the least expensive acceptable changers (along with Lark and the Huret Alvit) but doesn't hold up to the better Shimano Titlist or

the best Shimano all-alloy unit. Other acceptable units are the Suntour (alloy or steel) and the Simplex Prestige. Derailleurs should be kept clean and properly adjusted for solid performance.

Shift levers should be mounted on the frames down tube. Avoid stem-mounted levers—they are hard to get at and a real weapon in an accident. And while we're at it, avoid the extension "safety" brake levers, even if your bike comes equipped with them. They just aren't really safe. Depend on the "real" brake grips. Side pull brakes are mechanically superior but center pulls like Weinmann, Shimano, Dia Compe, Universal and Mafac are good—if adjusted properly! The pads should rest, when pressure is applied, squarely on the rim, and after the pads have touched there should be a good amount of resistance as one continues to squeeze the brake lever. "Soft" brakes can stop you, but not in rain. Good brakes are stiff and you *know* when the pads hit the rim. And about *rims;* watch out for lightweight alloy if you ride in pothole country—the stronger steel rims would be more acceptable.

Your *seat* with dropped *handlebars* wasn't built for style but for efficiency. The curled-up position on the seat offers the biker an excellent center of control. Regular riders swear by it; occasional bikers hunt for pads and ointment. Dropped bars offer you a variety of positions to choose from, bumps are easier to take and the breathing capacity of the rider is increased with the curled position. The difference is all the world when you're flying down a long country hill and control is of the essence.

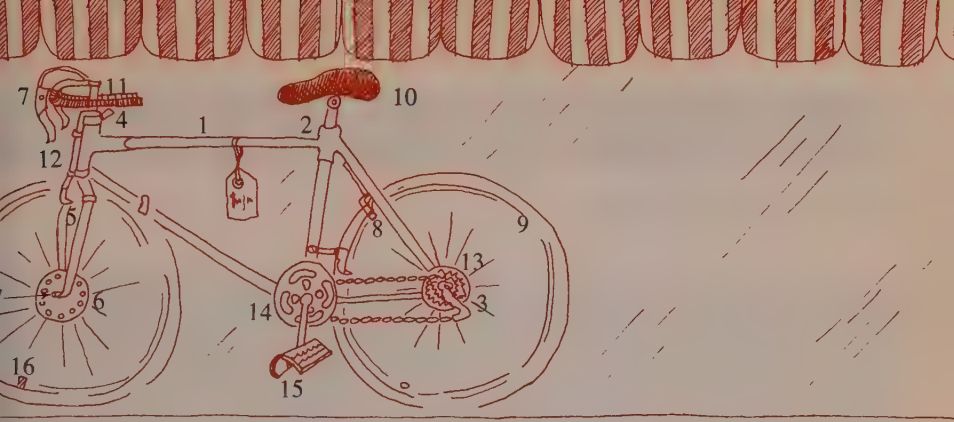
Hubs are universally acceptable *if* you get a one piece hub. Three-piece hubs tend to have spoke problems. The *crank* that's best is a cotterless one (notably Campagnolo, Zeus, TA and Stronglight) but cottered are hard to avoid.

Odds and ends: Toe clips (we call them rat-traps) allow you to exert pressure "up" and increase your efficiency 40 percent. But they are treacherous if you have to bail out going down a hill with a semi on your tail. *Adaptors* screw into your tire valve stems and allow you to *carefully* use your local garage's air pump. They cost about 35¢ each. While you are at it get a bike gauge. Most car gauges don't read high enough. And if you over-inflate a new tire—watch out! Bang! *Chains* and *cables* are just no deterrent for a bolt cutter. Your bike costs $160? Buy a *Kryptonite* or *Citadel* horseshow lock for $19-$25. One Kryptonite lock is rumored to have survived 29 cuts in Central Park and escaped unimpressed. The bike was then pulverized by the angry thieves, but unless they carry a torch, your bike will stay where you leave it. *Quick Release* is a gadget allowing the wheel to pop free and is an essential for the Kryptonite lock to secure the entire bike. *Safety flags*

are a drag whipping behind you plus they weren't intended to give the rider an easy mount/dismount. If safety is your concern a yellow/orange plastic overvest or reflective tape is preferred. *Pants clips* at 75¢ a pair keep the cuffs away from that hungry chain wheel. Heavy rubber bands or elastic straps work, too. *Quick Repair* courses are offered at most YMCA's and community organizations. For a few bucks you can learn what is safe to tackle and how to deal with emergency repair needs. *Tool kits* are generally overpriced. Buy a six buck adjustable wrench and a good screw driver, and drop them in a handlebar bag. Touring bags cost anywhere from $10 to $30. There are three styles; the handlebar bag—nice for light stuff; the saddlebag under the seat—better for weight; or the rear mounted pannier which rests over a rear wheel rack and is a must for long trips. Never ride with a heavy back-pack . . . your center of balance will be too high, so watch out!

Becoming part of the "best" mode of transportation by owning one of the many million bikes on the market is a risk . . . but an exciting risk. You don't need the $450 model, but if you are plunking down $100 or more hard-earned bucks, take some time and look at the hardware. Twenty years and many miles later you'll be glad you did! P.S. Never ride against traffic, and never stop at the bottom of a hill.

When you buy a bike, don't get a ten speed unless you need it, and take someone along who knows bikes



LOU'S BICYCLES

1. BIKE FRAME
2. LUG
3. DERAILLEURS
4. SHIFT LEVERS
5. FORK
6. WHEEL HUB
7. BRAKE GRIPS
8. BRAKE PADS
9. RIMS
10. SEAT
11. DROPPED HANDLE BARS
12. DOWN TUBE
13. HUB
14. CRANK WHEEL
15. TOE CLIPS
16. ADAPTORS
17. QUICK RELEASE

IS ONE ALWAYS THE

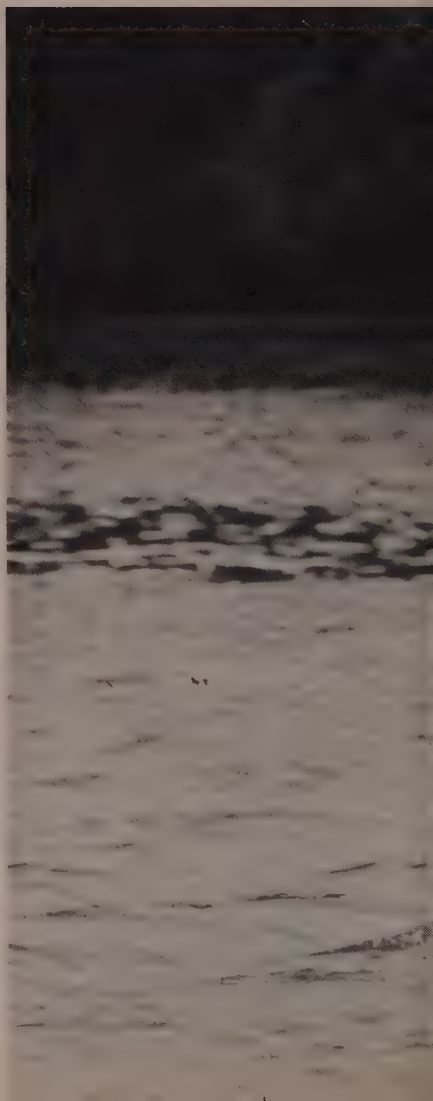
By John Brennecke

One of the hardest problems which we psychologists have to deal with is loneliness. It's as if people didn't know there was a world full of other people out there, all around them, just hungering and dying for love, for affection, for a mere nod! You can point out the window at the crowds going by, remind this person that many extremely healthy people feel lonely at times, even talk about your own lonely periods: it doesn't help. When some people are lonely, man, they are LONELY!

Why?

Being alone isn't necessarily being lonely. The Lonely Ones can be knocked about by mobs, invited to thousands of parties, get phone calls every hour, and be on everybody's favorite list: and they still feel lonely.

A time to be alone: Being alone can be a marvelous experience, and some of you know it. In every day, each of us needs to find "time out," a quiet time or space, when we can cut ourselves off from others. No heavy meditation trip, just a brief recess from socializing, talking, having to do or be anything at all. Some



John Brennecke teaches psychology at Mt. San Antonio College, Walnut, Calif., and has authored such books as *The Struggle for Significance* and *Psychology and Human Experience.*

LONELIEST NUMBER?

Rick Smolan

do meditate. Some pray. Others talk to themselves.

Others open up their senses and feelings and drink in the refreshment and renewal of nature: on the beach, in the mountains, in a park, in a grove of fruit trees, riding a bike or motorcycle or car. This is a temporary withdrawal that has nothing to do with how well or how poorly you get along with others. This is just your time. You aren't afraid of it, lost in it, deserted, rejected, neglected, or hurting. You aren't lonely.

Aloneness vs. loneliness: Lonely Ones can't take this solitude. What the full-functioning, self-actualizing person calls aloneness—the ability to be by oneself and enjoy it, the limited, frightened, and fragmented person calls loneliness. The two ways of viewing the same experience are worlds apart.

To understand loneliness, we have to understand something called alienation. A person living in a strange land is often called an alien. In this case, the person is living in a familiar geographical land, but feels like a stranger. Worse than that, this person is a stranger to himself.

Strangers to other people: There are two main forms of alienation. One is to be estranged from other people. The person whose loneliness stems from this form of alienation does not see any relationship between himself or herself and other people. It does no good to tell them that we are all related, that we are all children of God, or all of the human race. They may believe it intellectually, or they may not. But, down inside, they don't feel it. They can see the similarities, but, as far as feeling any closeness to others, they are alone: alienated.

They fear others, because they don't see them as related. Other people are a threat to them. Perhaps this person has had a bad experience with at least one other person, usually someone important to them: like a parent or another relative. Maybe it was a teacher, a policeman, or someone they saw from a distance. Who knows? All it takes for some people is just one bad experience and they turn off to others.

They don't trust other people. They've been taken advantage of, or hurt, or rejected, or exploited. It may have taken a dozen or a hundred experiences like this, or it may only have taken one very significant experience. The result is that they are always on guard, never relaxed, never able to enter into a close or trusting relationship. Why? Because to trust someone means, literally, to put yourself in their hands. And this always makes you vulnerable, opens you up to the possibilities of getting hurt, or being rejected.

They don't feel with others. They cannot empathize with others, because for all the visible and outward signs of similarity, these Lonely Ones see another person as "totally other," foreign, different, strange. You can't identify with, or feel with someone you don't see as similar.

When empathy is lacking, warm and trusting and secure relationships can't form, at least not without a lot of work.

The person who carries around this first form, interpersonal alienation, is the hard one to reach, because to establish a healing, helping relationship, trust and openness and empathy must be involved.

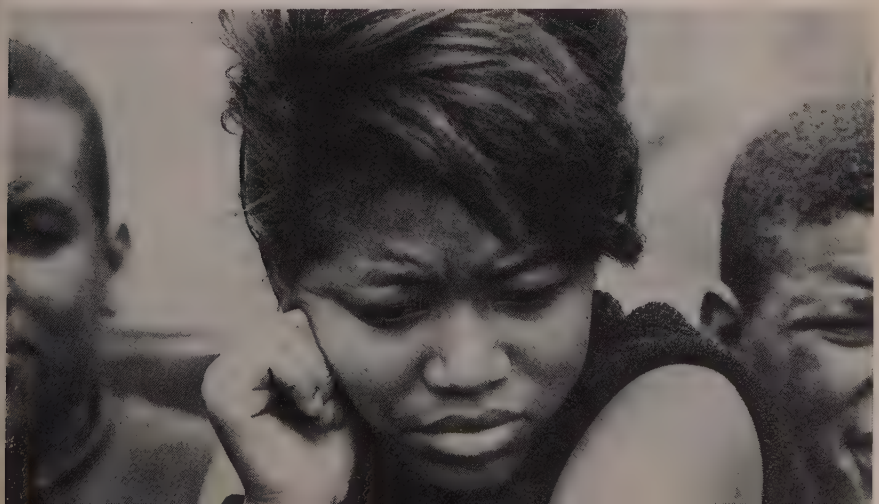
Strangers to themselves: The second form, intrapersonal alienation, is even rougher. In this case, the person may or may not be capable of feeling closeness or trust for another person, but they cannot feel it within themselves. They are strangers to themselves! It's as if they don't know who or what they are. They accept and relate to a small part of their total selves, but reject or hide the rest.

At birth we're "together": intrapersonal alienation comes about in many ways. At birth, we are whole beings, total persons, with all the physical parts in order (for most of us) and more importantly, with all the psychic parts and processes working together. We are an integrated unit, really very "together."

But a lot of things happen to us. Our parents, our brothers and sisters, our playmates, schoolmates, teachers, clergy, adult figures, and the customs and values of the society in which we live, all of these people and things "happen" to us.

Take our society, for example. Our culture (the lifestyle of the peo-

To trust someone means making yourself vulnerable; it opens you up to the possibilities of getting hurt or being rejected



Ed Eckstein

ple in our society) emphasizes some human behaviors and de-emphasizes, minimizes, and often discourages others. As we grow, we find some things about us getting more attention, more reward, more practice, than others. But other things drift off, get shelved, get lost in what we call our unconscious.

Society shapes us: The consciously known and developed parts of our personality become who we are, our identities. Society rewards us for becoming certain kinds of persons. But, what about the parts of us that are hidden, put on the shelf, shoved down into the unconscious? Do they just wither and blow away? Not at all. They were put into you for some purpose, though nobody can be entirely sure what that purpose was. So, conscious and active or not, they still have some importance.

The culture of each society picks and chooses among all the human behaviors those that are considered good and important for the individual, but especially for the growth and development of the society itself. If the emotion of anger destroys relationships and makes the social order difficult or impossible, then the society may punish us in any of a thousand ways when we feel or show anger. So, society will call a "good" person anybody who is able to control or shut off their anger. So far, so good?

Every emotion has value: But, the emotions, all of them, have some important value for the personality of the individual. Anger is no better nor worse than joy, guilt, ecstasy, affection, depression, love, or any other human emotion. We operate on energy, the physical body on physical energy, the mind on psychic energy. But, unlike other machines operating on physical laws, we are not a closed system. We constantly gain energy and it is transferred from one function to another. When we hide or repress an emotion, we are giving it a lot of energy. What happens to that energy? It can't be dissipated. So, it just builds up and eventually reaches a point where it breaks loose. So many people who explode into temper tantrums are those who "never" feel or show anger outwardly, so their explosion comes as a shock to everyone. But, they are only human beings, and all of us have emotions, even anger.

To repress divides our wholeness: By denying or repressing any part of our total personalities, we give them extraordinary power or energy. If they are not expressed or acknowledged in our conscious minds, they will find outlet unconsciously. In our dreams, in some of the things we say and do, regardless of what we intended to say or do, we see the power of the unconscious at work.

A healthy, full-functioning, individuated person seeks out all the lost sheep in the sheepfold of her or his personality. He or she wants to know himself or herself fully and completely. The individuated person, while never a perfect being, is

usually a happier, more comfortable, more secure, more likable, sociable, loving and creative person.

Intrapersonal alienation – alienation of the forces and processes within a single person—means we are splintered up, fragmented. It means we burn up a lot of energy trying to figure out who we are, trying to make sense out of the conflicting thoughts and feelings inside us. It also may explain a lot of the loneliness of many people we know.

Why do girls frighten Gordie? Gordie is 15. He is intelligent and physically healthy and attractive. Yet, he is a loner. He wants desperately to have friendships like the people around him do. He has a lot of talents that people admire, and people do try to make friends with him. He is fairly successful with other males, but when he is around girls or adult women, he is tongue-tied and awkward. He can't finish a sentence when he's talking to them, and he has never been able to ask a girl to go out with him.

Does Gordie sound like anybody you know? Is he just shy? Maybe he's ignorant of male-female relationships. Maybe he's turned-off to females because of some bum trip he's had with his mother, a sister, or some other female. All of these are possible. Yet, since I work with Gordie (under his real name, of course), I've found something very interesting in him. Gordie, like a lot of us, thinks he's the only guy in town, maybe in the world, who gets sexually excited when he's around girls. His brain tells him it's normal, that all guys and girls get aroused sexually, but his feelings tell him that others aren't as extreme about it. He has sexual fantasies during the day and the most agonizing dreams about sex in his sleep. As if he were the only one!

He is afraid of what he might do if he got close to a girl. He fears that he might attack her, hurt her, maybe even rape her! So, in spite of intellectual knowledge of the "facts of life," he is under the domination of his emotions and fantasies.

You ask, "Would he do any of these things if he went out with a girl?" Most likely not, but he won't risk it, yet. It could be that his sexuality is an obsession but more likely it's just a normal sexual drive that he can't accept as normal, so he invests it with far more energy than it ordinarily would have. So, it's possible that this powerful sexual interest could get out of hand. I still doubt it.

Gordie meets his true self: Within Gordie is a part of him that relates normally to women, and another

All of our emotions—even those we feel are "negative"—have some important value for the personality of each individual

part that fears them, and still another that fears his own feelings. What can we do for him? We can help him get acquainted (really reacquainted, although this original "togetherness" of his estranged parts was unconscious in the beginning) with the various members of his "inner family." That lost or strayed or rejected part of him is like the Prodigal Son Jesus told us about.

So, the "Prodigal" member of Gordie's inner family has to be welcomed back and loved and accepted as an equal member. We do this by talking about his dreams, his fantasies, his hopes, his daily experiences and pointing out how different parts of him are involved in his total behavior, until he gets so comfortable with the idea of being made up of several interlocking and cooperating parts that he no longer fears or denies any of them. Hopefully, he will become once again the whole person he was meant to be. He should be able to love and accept his self (his wholeness), and see himself as no threat to others, but rather as a benefit to them. If you like yourself, you feel others will get something good out of being around you, and you will also get something good from being with them. It's a two-way street.

Gordie is making progress. He has already gone out with three girls and after an awkward and cautious attempt to talk with the first, he's progressed to the point, with the third girl, where he finds himself enjoying himself and, more surprising to him, finds that she enjoys being with him. He's still afraid of that first kiss. You Great Lovers out there may break up with laughter at that, but remember, for some people a simple kiss takes a great deal of courage, especially if they think that a kiss can open up other possibilities that will get out of control. Don't be hard on the Gordies, or on yourselves, if you find yourself feeling similar things. For most of us, any human relationship takes a bit of courage since there is a degree of intrapersonal or interpersonal alienation in all of us.

No one is ugly: Loneliness may come about because the person feels inferior, inadequate, or ugly. I've rarely met a "truly ugly" person, but I've met thousands who *think* they are. Our culture makes a great deal out of beauty and "sexiness." Pity the poor soul who doesn't think he or she measures up to the tape measures of "social acceptability." As if bustlines, pimples, broad shoulders, height, or sexual athletics really measured the human qualities! But, we are all influenced by our culture, so the cosmetics industry does runaway business, as does the fashion industry, and the plastic surgeon!

So, what can you do? If you're asking this, because you're sincerely interested in reaching out to a Lonely One, bringing her or him into the human family, then good! You may have been lonely at times yourself,

so you know what it really feels like. You can share these experiences with a Lonely One.

Reach out to others: No, don't walk up to the person and say, "Are you lonely? I've been lonely, so I know what that's about. Let me help you." You'll probably see a new record established for climbing walls! People don't want to, or cannot, often accept their problems, and certainly not the labeling of those problems by another person. You must recognize and respect their sensitivity, whether you agree with it or not. Be more subtle. If there are parties, activities, youth group meetings, lunchroom talk sessions, or other natural and ordinary processes going on, try to get them involved: not as a social worker or missionary, but as a concerned fellow-human being. Your actions and the "vibrations" which you send out will say far more than the words you might choose.

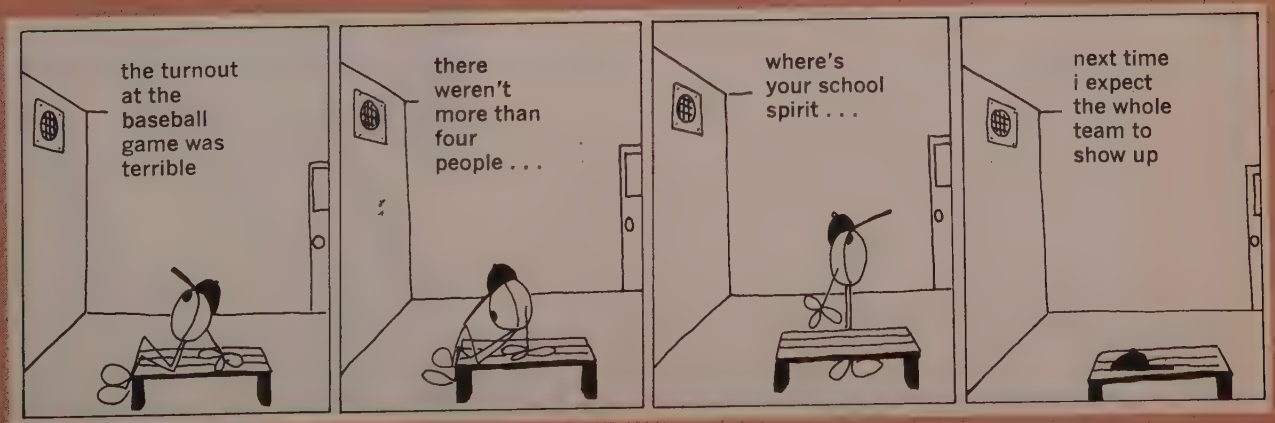
But, check out your own motives first. Don't do it for phoney reasons, like hoping this will make you a "good guy," or out of pity or in any way that shows you feel above or superior to them. People who are sensitive (and the Lonely Ones are often hyper-sensitive) are very aware of real and sincere people and also of false or manipulating ones. But, don't let this warning stop you from trying to reach out and share your concern and love. □

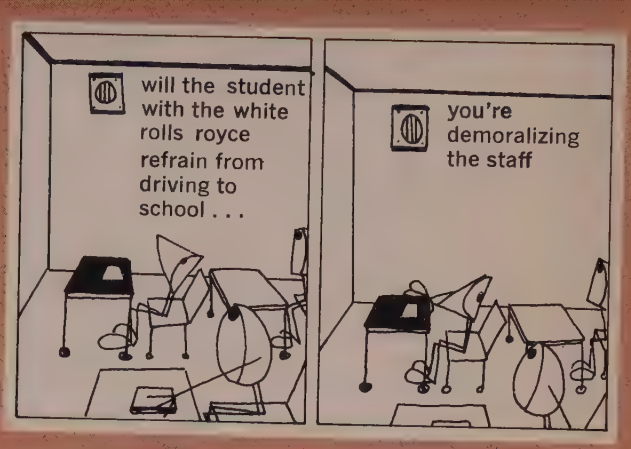
If you like yourself and feel others will get something good out of being around you, you will get something good from being with them

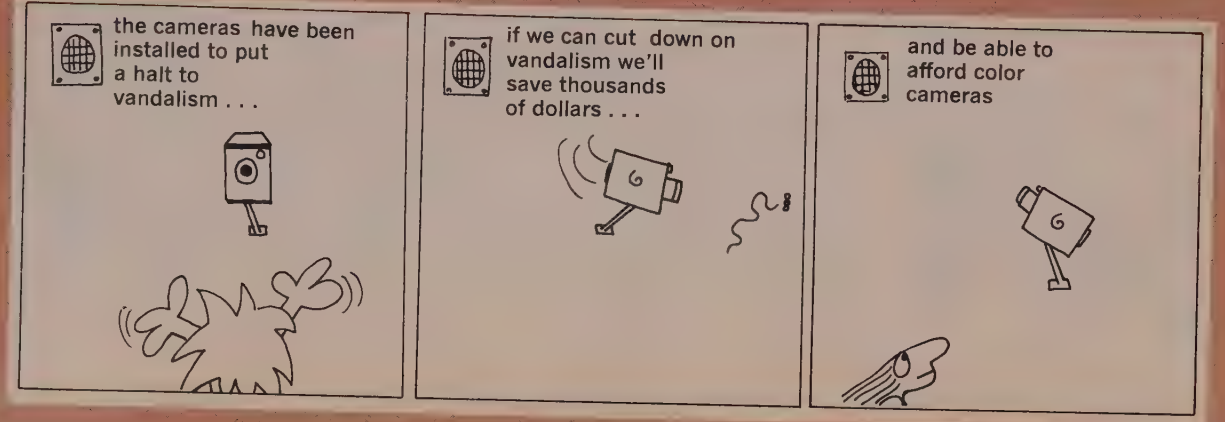
Scott Witte

ANNOUNCEMENTS!

a collection of transparencies by Doug Brunner







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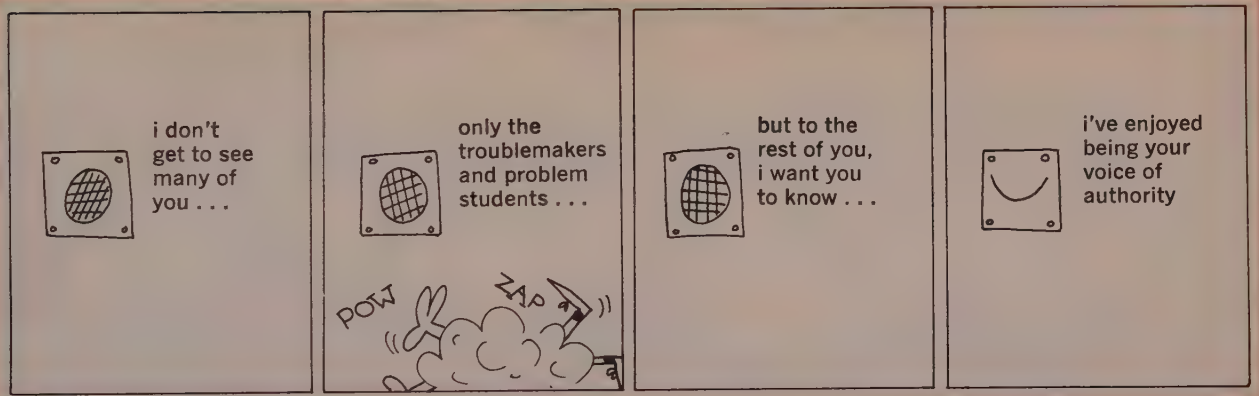
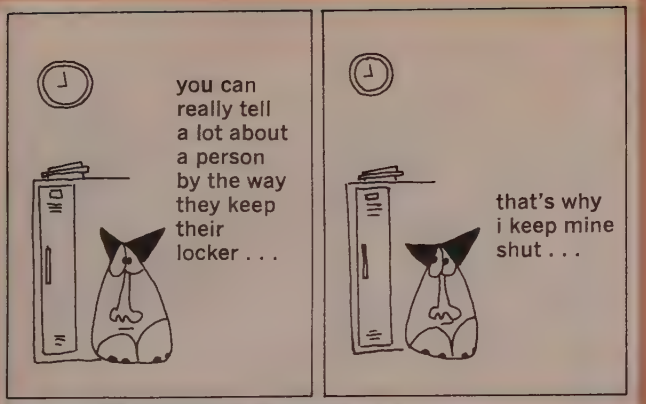
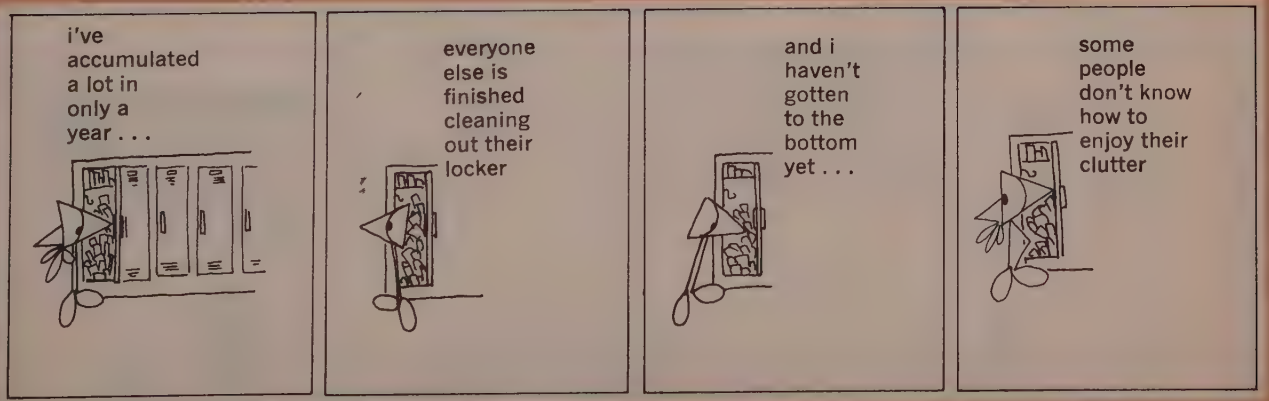

i don't get to see many of you . . .
only the troublemakers and problem students . . .
POW
ZAP
but to the rest of you, i want you to know . . .
i've enjoyed being your voice of authority

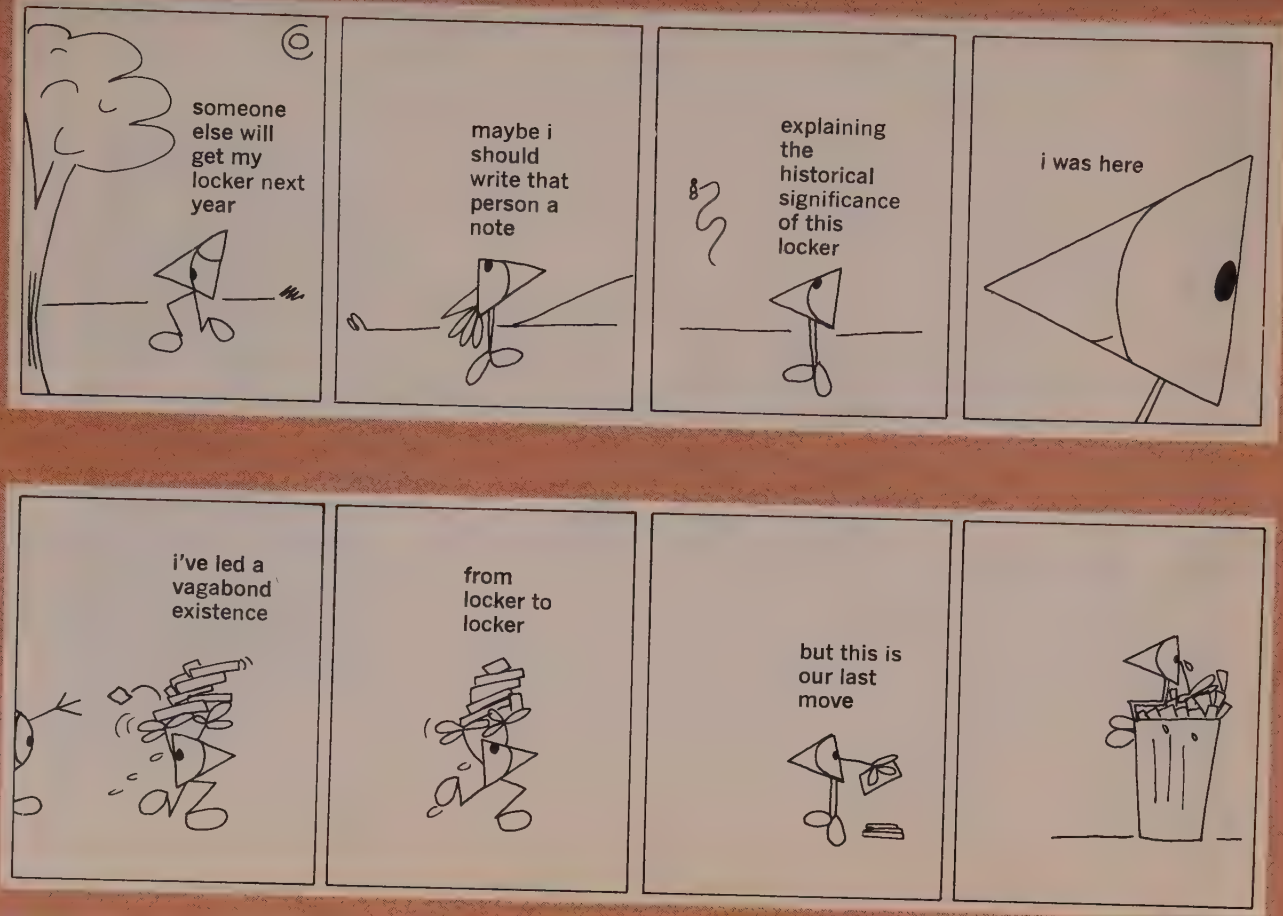
i know that many of you will be leaving us this year . . .
and to you i say . . .
good luck and remember to clean out your lockers . . .

i've put everything in here
after each class i dropped over to change books . . .
to say hello to my neighbors . . .
what will life be like without a locker . . .
i have to take down my heroes' pictures
judge sirica, etc., etc., etc.
none of them are rock stars
i collect the unsung heroes


you can really tell a lot about a person by the way they keep their locker . . .
that's why i keep mine shut . . .

i have a coat, some ties, sneakers, a shirt and an extra pair or under-wear . . .
i should have a clearance sale . . .


i've accumulated a lot in only a year . . .
everyone else is finished cleaning out their locker
and i haven't gotten to the bottom yet . . .
some people don't know how to enjoy their clutter


someone else will get my locker next year
maybe i should write that person a note
explaining the historical significance of this locker
i was here
i've led a vagabond existence
from locker to locker
but this is our last move

What does the Bible

INSIDE THE BIBLE
A series by Frank H. Seilhamer

Art by Robert Davis

say about creation?

The Bible's story of creation is not a scientific account of how things began in the 20th Century understanding of the word "scientific." It is a **faith statement** about the origin of things, about the **author** of that origin, and about the orderly method God used in producing that creation.

"In the beginning God . . ." is the basic message of the first chapter of Genesis. What follows is a **portrayal of God at work as creator!**

In the original Hebrew, the name of the book we call **Genesis** is **Berosheeth.** The verse starts out "Berosheeth bara elohim . . ." The word **elohim** means "God!" **Bara** means "create," as only **God** can create (When the Bible talks about **human beings** creating or fashioning something, other Hebrew words are used. **Bara** is used only for the peculiar creative activity of Yahweh.).

The word **berosheeth,** is a particularly interesting compound. The first segment **ba** is a Hebrew preposition meaning "in" or "with." The second element, **rosh** means "head." Taken together **barosh** can mean either "in the head of things" or "at the top of the creative activity," with the third division of the word, **eeth** really being the sign that the entire word is in **construct,** meaning that it is part of a chain of words that expressed a compound or complex activity or "concept." So, **berosheeth** might well be translated, "When, in the head of things (or "when, at the beginning of things") God got around to creating, God made the heavens and the earth," implying that God had already been active doing **something else** before that event!

This assumes that there may well have been something for God to work with when the creation of our universe began! God may not have had to make it all out of nothing. What God did do, that initial account tells us, really was create **order** out of **chaos,** taking a mass that was void and formless, shaping it with infinite love and care to bring life-sustaining possibilities out of it. Early in the creative process, as Genesis re-

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This is the sixth in a series of articles on the Bible based on questions asked by our readers and answered by Dr. Frank H. Seilhamer, President and Professor of Old Testament, Hamma School of Theology, Wittenberg University, Springfield, O.

cords it, was what we might scientifically call a period of orogenesis (mountain making) when dry land began to emerge from the watery morass (Gen. 1:9ff). As the crust of the earth cooled, poking up its higher elevations through the waters, the seas rolled back, forming earthen boundaries, later continents and land projections which forced the waters in their various pools. Life then began to emerge, first in the sea, then coming out of the water, taking on wings to fly, and legs to crawl, with other mutations occurring in an almost endless variety of forms. (Gen. 1:20-25) To top off the creation, God engaged in a shaping process that produced a pair of beings made in God's own "image and likeness." (Gen. 1:26-30) All of this magnificent labor was God's method for taking something that was "nothing" in its shape and order, and designing it so that life could emerge and be perpetuated.

The ancient Hebrew account of that loving activity as preserved for us in Genesis 1:1ff. is a witness to the fact that no one but God could have made so stunning and mind-boggling an event occur! Some people in the Western world have been led to ask "But did all that happen in six 24-hour days? Is the story as Genesis records it really true?" Questions like that would never have occurred to the Hebrews at all. Rather than ask if such an account is **true,** they would have asked "What **truth** does that story teach about God and God's relationship to us and the rest of our world?"

What the tellers of the creation story were emphasizing was that the world and all that populates and surrounds it came about as part of God's orderly creative activity. Moreover, after God stepped back to evaluate what had been made, God's personal appraisal was that everything that **God** had made was "**very** good." (Gen. 1:31)

While the Genesis story is not a **scientific** account of the formation of our universe, it **is** an account that in very many ways **squares** with what science **postulates** as the way in which creation **may have** occurred, i.e. the development of life from a period of chaotic masses where the waters and gasses boiled over the surface of the earth, to periods where the waters separated, life developed from the seas, evolved and mutated, and has continued to shift and develop through the present time.

Such a scientific understanding in **no** way destroys the Biblical assertions in Genesis, capped as it is with the accurate statement that God was the One who brought the universe into being in the first place. As I read most scientific theories, they are in line with the Biblical account at most signifi-

The Bible's story of creation is not a "scientific" account but a faith statement about how things began.

cant points. What really is important to keep in mind is the fact that the Biblical understanding of creation predates our more recent scientific age and theories by at least 3000 years in its basic emphasis and at least 2500 years in actual written accounts recorded for us in the opening chapters of **Berosheeth!** □

STAR TREK

When I look to the night sky,
The tiny sparkles of light are beautiful,
The expanse of darkness is awesome,
The dots forming the Dipper seem simple,
The process that put them there is baffling.

Yet nothing of God's work is a mystery
if we really want to know and believe.

Everything is precise and together and good.
Movements of distant planets follow predicted courses.
The chemistry of the smallest atom never changes.
Patterns of human behavior are anticipated.

"Laws of nature," we call them,
And they've been there since the very beginning.
One by one we are uncovering the ways of creation.
We are the discoverers, not the creators.

Since that moment of conception,
Yet unknown to us through centuries,
have existed and still exist—
The laws to travel in space,
The laws to heal diseases,
The laws to build healthy human relationships.

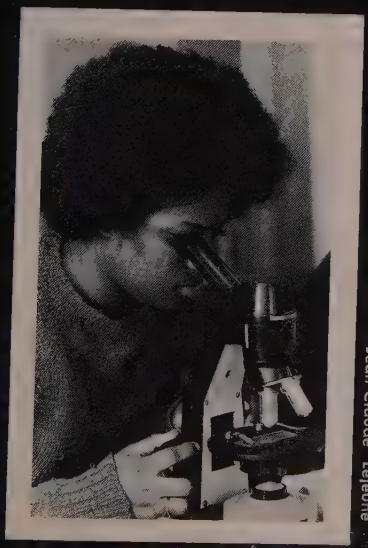
O God, we are overwhelmed
By the billions of laws of your creation
Which we have not yet discovered!
The very thought expands our hope, yet confounds us!

What about tomorrow?

Will we reach those impossible stars
as we have the moon?
Will we find the cure to world starvation
as we have to polio?
Will we grow to forgive those we hate,
as we have those we love?

Help me to reach, to find, to grow.

Herman C. Ahrens, Jr.



Jean-Claude Lejeune

KAREN

By Frederic A. Brussat

All photos courtesy of NBC-TV

These activists are not vocal, visible, nor violent. But these young concerned and committed citizens are quietly working within the system trying to make sure that the laws of the land are followed and that the welfare of all citizens is guarded against corruption.

To make a TV series on this group of dedicated young idealists is a big risk. But that's what Gene Reynolds has done with his latest dreamchild, "Karen," starring Karen Valentine. Although the series is popular among young viewers, its future depends on how well older persons take to Karen's activities in Washington, D.C.

Gene Reynolds, along with Norman Lear, has been one of the trend-makers in television programming over the years. He conceived and produced the very successful

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Frederic A. Brussat is editor of the *Cultural Information Service*, and a minister of the United Church of Christ.

WHERE ARE YOU WHEN WE NEED YOU?

series, "Room 222," and is the creative force behind the award-winning series, "M*A*S*H." Although all his shows have been comedies, Mr. Reynolds has always dealt with very important value questions through the TV medium. We interviewed him about "Karen."

Q: *How did the idea for this new series originate?*

A: Larry Gelbart and I were asked to prepare a show for Karen Valentine. We had always wanted to do a show about Washington, D.C. That city is really the hub of the U.S.—certainly in the political and economic areas. Yet the capital hasn't been utilized successfully in a television series. Now with all the new interest in Washington after the Watergate affair, we felt it would be a worthwhile setting for a series.

I telephoned a friend of mine who works on the Washington *Post* and we discussed what a young woman would do for a vocation in Washington today. We talked about secretaries, young women who work in agencies, women who work on Capitol Hill, government employees, etc. Then he mentioned the young women who work outside the government with consumer lobbies, citizens groups, women working for the public interest. That is a whole new type of Washington young woman, and the image appealed to us. Larry and I went to Washington to research the show. We visited Common Cause, Ralph Nader's organizations, Congress Watch, and several other citizens action groups. We decided there was a show there and presented it to Karen and ABC-TV. That's the genesis of the project.

Q: *What did you learn about the way things work in Washington when you interviewed the people in groups like Common Cause?*

A: It's a whole new universe. I don't think my basic understanding of the political process was changed

a great deal. I know the machinery is extremely complicated. Wheels move very slowly. Washington is really like a maze. And I'm sure if I explored certain areas beneath the surface, I'd be enormously disappointed. But there is a great deal upon examination to rejoice in. The union does survive. The system does work. Some generalities still hold true. Mostly we tried to discover the processes by which this is worked out. We still have much to learn.

Q: *Will you have people on the show who are in consumer advocacy and citizens lobbies serving as advisers?*

A: Yes, we already have had this kind of help. We have dozens of interviews on hand. Some people have come to Hollywood and spent additional time with us, and we've talked with people in Los Angeles who are doing this type of work.

Q: *What are some ideas that have come out of these conversations?*

A: One show is based on a true incident from Common Cause – a young woman struggling to keep a legislative committee hearing open rather than closed. Another show was on illegal surveillance which, of course, touches on Watergate. Another show dealt with whistle blowing – the phenomenon in which someone who works for a company or a government agency feels that something is going on there that threatens the public good and that person decides to blow the whistle on his/her employer. In the process there is a conflict between loyalty to the employer and loyalty to the public.

Q: *If the show was in a sense created around Karen Valentine, what qualities does she bring to the television scene that are distinctive and refreshing?*

A: Well, her outstanding gift is her sense of comedy. She's a natural comedian and this is very rare, especially in women. She has a very light touch which just can't be taught. And, of course, Karen has great enthusiasm and a kind of idealism that is right for this character.

Q: *The character of Karen in the series isn't at all shy. She is always speaking her mind, criticizing men and poking holes in some of their stupid posturings. Is this side basic to her character—her tendency to cut through phoniness?*

A: She is a very determined character – courageous and aggressive. Public interest work is very, very tough. Many times it is incredibly discouraging and a person has to be extremely resilient to be in it. And these are all characteristics of Karen Angelo, the character that Karen Valentine plays.

Q: *How does Karen differ from other single women in other TV series?*

A: Karen is extremely committed, a trait that is not as pronounced in the average single woman in other TV series. She's dedicated to something outside herself—not just her own career – and this attitude is

Gene Reynolds on the set of his latest creation, "Karen."

"Although it's the hub of political and economic action, Washington, D.C., has not been fully utilized in a TV series."

unique. In a way, she is selfish in that she feels very gratified to be doing something constructive for America, but she isn't selfish in the sense of any materialistic gain because the materialistic rewards are very poor in that line of citizen responsibility. Her satisfaction has to do with working with a group, the gratification of victory and knowing that they've made democracy work as it should be working.

Q: *How does her colleague, Dena Madison, differ from Karen Angelo?*

A: She's older, more mature, a bit more cynical. Dena is an ex-newspaper woman so she tends to be a little less starry-eyed. She's a real campaigner, tougher.

Q: *How about Cissy, Karen's roommate?*

A: Cissy is a little more realistic than Karen. She recognizes the value of a paycheck with a reliable institution. She likes—perhaps needs—to have more stability in her life, maybe because her background is not as stable. She's working for the FBI where she has a certain reliability in her life.

Q: *All three women tend to help the image building of women on TV by contributing to variety. How do you see the character of Karen developing in the series? Do you think she has hopes for marriage or has she dedicated herself to her career?*

A: I would say that she has hopes of meeting Mr. Right. She is attracted to people; she falls in love; she's vulnerable to the right kind of

Aldine King plays "Cissy," Karen's roommate, in their apartment in Washington, D.C.

"Comedy takes most of the harshness and brutality out of our human inconsistencies while still making us face up to our basic dilemmas."

relationship. And I think she would get married, perhaps quickly, if she met the right person. But there is a conflict with her career. Very often these women neglect romantic relationships. They marry their work somewhat. One woman who incidentally looks very much like Karen Valentine—black-eyed, black-haired, extremely bright, great personality—is the regional director of 11 Western states for Common Cause. She had not had a date at one period in her life for four years because of her involvement! It's a seven-day-a-week dedication and so sometimes the work—as we try to show in one of our episodes—fights involvement.

Q: *Do you think youth in the U.S. today are still willing to work for the system after Watergate?*

A: I meet a lot of people who have committed themselves, though perhaps not to what you would call the system. As I understand it, though, people in college today are

looking for something more practical; they are in a sense more realistic than they were in the '60s. They are studying law, medicine, business. They're looking for a professional niche. They want to take care of themselves first and the business of concern for America is somewhat secondary. In the '60s they studied sociology, psychology, political science, religion, anthropology, philosophy. The Vietnam War disturbed them a great deal and they felt that there was a job to do and the country needed them to do it. But that type of activism has somewhat subsided now. Today's youth seem to think it's kind of foolish to study religion, philosophy, and sociology. They figure the best thing they can do is to equip themselves to make some money so they will be able to live comfortably.

Q: *You've had three different shows now which have each dealt with a system—"M*A*S*H" with the military, "Room 222" with the school system, and now "Karen" with the political system. How are they different or alike?*

A: There is great dissimilarity between the army and the school system, at least when we were doing "Room 222." I found the school system fascinating because it was changing so fast, certainly a great deal faster than the army. When we were first doing "Room 222"—and I hope that it's still happening—there was a revolution going on in ideas about how people learn and why.

The fun with "M*A*S*H" has come out of the unorthodox way we've done television. For instance, we've made fragmented stories where we'll have two or three stories going at once. That technique is not new, but the way we did it in a half-hour comedy is somewhat new. "M*A*S*H" is also about the struggle of humanism versus the rigidity of the system. And that was also true in "Room 222." The teachers in that show were all trying to help the students, to really communicate with them, and very often the obstacle was the requirements of the system. They were trying to break through the system.

Q: *As a producer do you see yourself working within the system in Hollywood to create new ways of approaching social issues on TV?*

A: Frankly that analysis of my work has never occurred to me. My struggle has often been between being able to seize all the commercial possibilities to make a show successful and doing a show where I felt something significant could be said. It's always difficult.

Q: *What are the ingredients that make a successful situation comedy?*

A: That's a very tough question. The main thing is that viewers must fall in love with the characters. But there is so much more. The TV industry has had many new elements come into situation comedy in the last four or five years—the highly controversial type of anti-hero like Archie Bunker, very controversial

issues and themes in the stories. I don't think you can define successful situation comedies anymore. You might have defined it once: "I Love Lucy" is the perfect situation comedy because it is successful. But now so many elements contribute that it's hard to pin it down. I suppose you need identifiable characters involved in situations that are intriguing, appealing, and amusing. But I don't have the formula—if I did I would always follow it!

Q: *I'm a great believer in comedy myself as an essential to understanding life. Have you always had an interest in entertaining and yet instructing through comedy?*

A: I think you can deal with things in comedy that would be too painful to deal with in drama and that appeals to me. "All in the Family" perhaps is an example. You could not deal with bigotry and prejudice in dramatic terms without it being extremely painful. But because it's in a comedy, you can handle it. It's kind of a sugar-coated pill. The business of satire allows you to deal with heavy subjects. Comedy takes all the harshness and brutality out of our inconsistencies. But the basic dilemmas are still there. I like the leavening element that comedy gives to life and gives to entertainment. It's a lot easier to live with; it's easier on the writers; and it's easier on the performers.

Q: *Now that you have entered the political arena with "Karen," have you given thought to your hopes for the U.S. in the Bicentennial?*

A: Yes, and it's related to "Karen." I think there are some very healthy elements afoot particularly in groups like Common Cause, Nader's Raiders, consumer advocacy groups, environmentalists — people dedicated to government reform. I see that as a force on one side that is being very strongly contested by elements of practicality, or inertia—groups who tend to think of the environmentalists as foolish, consumer advocates as enemies of free enterprise, etc. But I see these new elements as the real representatives of the people. Citizens finally have their own lobbies. I would like to see a consumer advocacy agency in Washington which would represent the public in front of agencies such as the Food and Drug Administration. At present many of the people in the government agencies have come right out of the companies they are supposed to be watching. That's like the fox guarding the chickens! I think we need an agency in Washington to represent the public. And I believe conservatives and progressives should be able to agree to this idea. That's what's so interesting about these citizens movements—all viewpoints are represented.

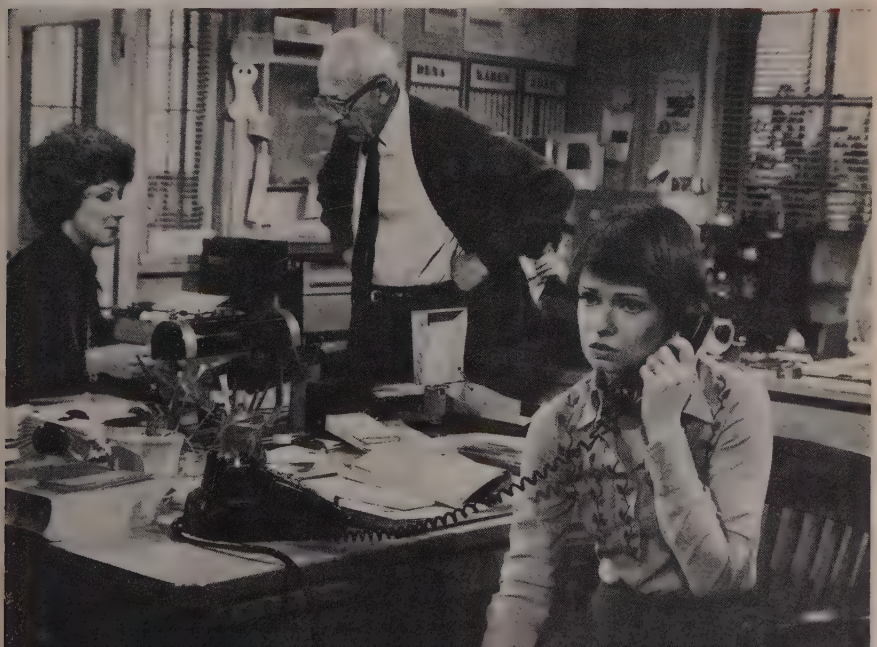
We have a fantastic political system here but it's become very mysterious. A small number of people have taken prerogatives that they don't really have. They're assuming power that is only the people's to

give. If we want our system to live up to its potential, we have to be very aggressive and vigilant on all levels. You know Nader and Common Cause get all the publicity, but it's incredible how many people are involved in public interest groups. There's one here in Los Angeles—six different groups all sharing one room. They all have their own phones and they represent everything from the redwoods to safe atomic installations. And they are making their presence known. I see this kind of activity as the hope of the future.

I suppose, then, this is one of the reasons why I'm so excited about "Karen" and the kind of watchful young citizens such as she. There is so much rich material in this area. We know the show can be very satisfying, entertaining, and educating. And we just hope we can live up to all the possibilities. □

"Karen's personal satisfaction is knowing that she and her fellow citizens are making democracy work as it should be working."

Answering phones is only one of Karen's jobs with Open America, a citizen's "watchdog" group.



cuba's new generation

WRITTEN AND PHOTOGRAPHED BY BOB LEVERING

"We work and study very hard here. But we like to dance and have parties too," Rosa Benetiz explains as she sits on the grass outside the dormitory of her high school located in the beautiful green foothills of the Sierra Maestra mountains of Cuba.

Bob Levering is a West Coast free-lance writer who recently visited Cuba.

By U.S. standards Rosa attends a very unusual high school. I met her as she and several of her schoolmates were returning from a morning in the potato fields. They had been removing weeds from around the plants with hoes. That afternoon Rosa would be attending her regular classes and playing volleyball for an hour. And

according to Rosa, who likes Cuba's Latin music, they have parties three nights a week—with live music provided by their own school dance band.

Cuba is only 90 miles from Florida but few of us know much about the island or its people, including the life of its young people like Rosa. Sure, we all heard about Fidel Castro and know that Cuba had a revolution which established a socialist government. Some of us may know some Cuban refugees in the U.S. who left Cuba because they disagreed with Castro's policies. And most of us are aware that the U.S. and Cuban governments have been hostile toward each other—with no trade and little travel between the two countries for more than ten years.

The suspicion that many Americans have of Castro's communist stance has closed the door to our learning what has been going on there economically, educationally,

Cuban high school students in work clothes (opposite page) and on way to citrus groves (below).

and socially, as well as closing the door to Cubans' learning the truth about us.

But there is evidence that relations between the two countries may be thawing. Last September, for instance, U.S. Senators Jacob Javits and Claiborne Pell visited Cuba on their own initiative as an outgrowth of a resolution they submitted in the Senate calling for a review of U.S. policy toward Cuba. They reported their reception was "friendly and warm."

This evident "thawing" was further highlighted in March when U.S. Secretary of State Henry Kissinger stated that the U.S. was "prepared to move in a new direction" in relations with Cuba, providing a majority of hemisphere nations agreed at a May meeting of the Organization of American States, and depending on Cuba's readiness.

If Cuba soon opens up officially to U.S. visitors, what will they find? I, for example, have often wondered just how the controversial Cuban Revolution has handled that country's former mass poverty, illiteracy, dictatorship, and class bias.

Because of the isolation of Cuba for so many years, few Americans realize that during the 15 years under Castro, a whole new generation of Cubans has grown up. Are these young Cubans much different from their parents who were already adults when Castro took power? Are they much dif-

The author works a jackhammer on a volunteer project in Cuba.

"I was constantly with young Cubans, learning much about their life, their values, and their hopes for the future."

ferent from young Americans?

These were some of the questions I had in mind when I arrived in Cuba. I went there with a group of some 125 young Americans from all parts of the U.S. called the "Venceremos Brigade." Our purpose: to help build a village for the families of about 300 workers at a dairy farm outside of Havana. During our six weeks of construction work and the three weeks of our tour of the island afterwards, I was constantly in the company of young Cubans, making it possible for me to learn much about their life, their values, and their hopes for the future.

At Batalla de Mal Tiempo Junior High School in Oriente Province, I met 13-year-old Leonardo Felix. "My father was a 'campesino' (Spanish for peasant or farmworker) who lived in the Sierra Maestra mountains," Leonardo told me. "He did not have the right to work before the Revolution. And if he worked it was for a miserable salary that was not enough for his necessities." Leonardo related that his father, when he could get a job, worked as a sugar cane cutter for a huge American-owned sugar cane company. One of the first acts of Castro's revolutionary government was to throw out the American-owned companies from Cuba. This was a major factor which led to the U.S. breaking off relations with Cuba, the CIA-directed invasion of the Bay of Pigs in 1961, and the establishing of a U.S. blockade of the island in 1962.

Leonardo explained what happened after the huge landowners were kicked out of Cuba: "The revolutionary government gave my father a piece of land that he works on, and what it produces no landowner is going to take. The salary that the revolutionary government gives him is enough for his necessities."

At about the time Leonardo was born in 1961, Castro launched a nationwide campaign to teach people how to read and write. Over one-quarter of all Cubans were illiterate then, including Leonardo's parents. Very few of those who could read had attended school for more than a few years. Some young volunteers came to the small village where Leonardo's family lived and in a few short months taught his parents how to read and write.

Leonardo is only 14 but already he has had more schooling than either of his parents. "My parents are very proud of me," Leonardo told me with a broad smile. "They hope that with my education I will be able to contribute much to the Revolution."

I did meet some young Cubans with relatives who had left Cuba because they opposed what Fidel Castro was doing in Cuba.

Teresita is a medical student at the University of Havana. I met

her at a beach near Havana where she and a group of friends were spending the weekend. When I asked about her parents, Teresita paused and reluctantly told me that her father had left Cuba several years ago because he strongly opposed the Revolution. She seemed hesitant to talk about her father because she was ashamed for him. Most Cubans commonly refer to those who left as "gusanos"—a Spanish word meaning "worms." Teresita's father had been a middle-class businessman—a group which, with the rich landowners and wealthier Cubans, left the island in droves after Castro took power. Teresita does not know where her father is living now but assumes that he is in the U.S., where most of the half million Cubans who left because of the Revolution have gone. Many of these refugees, now living in Miami, while not happy about the potential renewal of U.S. diplomatic relations with Cuba, are hoping to be able to visit relatives left behind as well as send them money and medicines.

"My mother and my brothers and sisters stayed behind because we support the Revolution and Fidel Castro," Teresita told me. "Women have much more opportunity now than before." Teresita is studying to be a doctor, which is not unusual in the new Cuba because about half of all doctors and dentists are women. Before the Revolution there were few doctors, especially in rural areas, and virtually none were women.

Jibacoa Beach, where I met Teresita, is located about 25 miles from Havana. The water is warm, the sun hot and the beach is sandy and clean—a perfect vacation spot. Formerly the exclusive preserve of rich U.S. tourists and wealthy Cubans, Jibacoa Beach is now used primarily by university students on weekends. For ten pesos—about $12—the students can enjoy two days in the sun, with lodging, live dance music and transportation included. Money for the beach is no problem for these young Cubans since, as students, they are provided with the room, food, clothing and books free and given about $30 to $40 a month to spend for the beach, movies, personal items such as watches, transistor radios and records—or on other forms of entertainment.

Movies are especially popular among young Cubans. Every town and city has theatres and many of them show Hollywood-made films. "The Godfather," starring Marlon Brando and depicting the life of a Mafia family in New York, was the most widely-seen film in Cuba while I was there. It was playing in a dozen theatres in Havana alone. Almost all the young Cubans I met during my three trips to Jibacoa Beach had seen the movie. Most had praise for Marlon Brando's acting job in the

Students from the University of Havana dance at a beach resort reserved for students on weekends.

"We work and study very hard here, but we like to dance and have parties, too!"

movie. Much harsher were the comments I heard about the values portrayed in the film. The judgment of a literature student named Leonor was typical: "The film shows the nature of capitalist society where people are always fighting each other for money and power. Here in Cuba, we are all struggling together to build a better society." Like many other Cubans, Leonor calls the U.S. a "consumer society" in contrast to Cuba which she refers to as a "society of producers."

During the May Day parade in Havana I was reminded of Leonor's characterization of Cuba when I saw a group of high school students carrying a huge banner reading: "Cada obrero un estudiante, cada estudiante un obrero." (Every worker a student; every student a worker.)

From my observations in Cuba, the banner represents more than just another revolutionary slogan. Lots of young workers in Cuba attend night school to learn a skill, to further their education, or even in many cases to learn a

New schools being built throughout Cuba hope to be self-sustaining by 1980 through work done by the students themselves.

foreign language.

In Santa Clara, located in the center of Cuba, a small group of us from the Venceremos Brigade met several young Cuban workers who had just finished their night school class in English. One was an 18-year-old truck driver; another, an auto mechanic; the third, a hospital orderly. Since so few Americans have been to Cuba in the last ten years, none of them had ever met someone from the United States before. They were delighted to try to talk with us since they could practice their English. But when we explained that we had been doing construction work, these young Cubans

In a once illiterate nation, Cuba considers education for all as a major factor in its future

reacted especially warmly. Nothing is valued more highly by Cubans than hard work.

Not only do young workers study, but at the university level the students get a taste of work in their chosen field. Virtually all of the university students in Cuba have part-time jobs that acquaint them with their prospective vocation. Several students of architec-

ture at the University of Havana told me they worked several hours a day at building sites doing actual construction work. Medical students explained that in their first year of study, they work part-time in a hospital as maintenance workers; in the second year as orderlies; and only in the third year do they begin working directly with patients. Part of the reason for this appears to be to try to break down the kind of professional snobbery associated with many occupations. But also, by the time a Cuban university student graduates, he or she already has several years of practical experience in their chosen field.

This idea has been applied at the junior high school level, too. While visiting a park near Havana one Sunday, I met a group of boys with white hard hats on. I asked one of them, a 14-year-old named Guilermo, why he was wearing a construction worker's hat. "Because I'm studying to be a construction worker," he replied. Guilermo goes to a special technical school where he does light construction work in the mornings and goes to classes in the afternoons. When I met Guilermo and his friends, they were helping to build chicken coops.

Cuba's universities and technical schools show the practical side of the work-study idea. But the new junior high schools and high schools in the countryside illustrate how the work-study concept teaches the new generation of Cubans a variety of social and political ideals as well.

One of the highlights of my trip to Cuba was a day-long visit at one of these schools, named Batalla de Mal Tiempo, located in Oriente Province. Named for a battle in 1898 during Cuba's war of independence from Spain, this boarding school is one of eight new schools in a 32,000-acre vegetable, grain and fruit-growing area called Plan Veguitas. Other new high schools are named for various revolutionary heroes and actions. One in Havana Province is named "The Martyrs of Kent State"—for the four students at that university in Ohio who were killed during an anti-Vietnam war demonstration in 1970.

The costs for these schools are considerable. Besides the initial outlay for the school buildings, the students receive free clothing, food, housing, books, medical care and transportation to and from their homes. (Students normally visit their homes every other weekend. On alternate weekends their parents visit them at the school.) One estimate puts the yearly costs to the government for the schools at $750 per student per year—a significant sum for an underdeveloped country like Cuba. But Fidel Castro has indicated that by 1980, the government anticipates that the students' education will

be totally paid for by the work the students do themselves.

At Batalla de Mal Tiempo the students do some work every weekday. The schools 500-plus students work together in the fields with their teachers and local peasants on the several hundred acres of farm land assigned to their school. Half the students and teachers work in the morning while the other half attends classes. They exchange positions in the afternoons.

Junior high "hardhats" at a special school for construction workers.

College student does construction work with pick.

To fill labor needs and to teach everyone what it means to work, all students go to school half a day and work the other half

Primary school students work in their own school garden.

A group of high school students and the elderly "campesino" whom the author interviewed and quoted in this article.

While at Batalla de Mal Tiempo I talked with a half dozen students for almost three hours. At one point during our conversation we were joined by a 61-year-old "campesino" named Manual who works with the students in the fields. When I asked him about their work, the old "campesino" expressed his pride in them: "At times they do not have much agricultural experience but they have the desire to do a good job. They fulfill their quota every day."

Working with "campesinos" like Manual has an obvious effect on the students as well. One of the students, 16-year-old Maribel explained, "We see a campesino the same as an industrial worker or an intellectual. We relate to all as sisters and brothers. We all share generally from the fruits of everyone's labors so we all have the same responsibility for our activities."

The students also described to me their tightly-scheduled existence. They rise early (six a.m.) and retire fairly late (ten p.m.). Besides the work and the classes, they have scheduled times for sports (daily) and dances (three times a week). They even have planned times to read and discuss the daily newspapers.

This schedule, along with its

intensely communal life, may seem too regimented for many young Americans. But the students defended their communal life; after all, they say, they are preparing for a communist society. For one thing, they try to eliminate individualism among themselves. To fight individualism, they discourage competition among themselves. They use a method which they call "emulacion" or emulation, meaning trying to imitate the best. Maribel explained, "In competition people do it to get money or to win or lose. So that one person will win and another will lose. What 'emulacion' is about is that everybody should do well and that no one should do poorly. Emulacion is more beneficial for the Revolution."

In practice it means that students are rated in a variety of areas: work, studies, sports, political consciousness, etc. Similarly rated are sub-groups within the school, called "brigadas" or brigades and the school itself. So the better the individual does, the better his "brigada" does which also improves the school's performance. The closest concept we have in the U.S. to "emulacion" is teamwork.

Since it is in everyone's best interests that each one perform as well as possible, these young Cubans use another method to help each other. It's called "criticism/self-criticism." Seventeen-year-old Margarita explained the process: "The method of criticism/self-criticism is based on lots of individual conversations with the 'companeros' (friends or comrades). For example, if someone does not go to the fields because she or he is feeling sick, we talk to him or her individually about being sick. We try to take care of the person and do everything we can. If someone has personal problems and does not want

U.S. Senators Jacob Javits (right) and Claiborne Pell (left) flank Cuban Prime Minister Fidel Castro during their September visit.

Opposition to Castro by many Americans and Cuban refugees has frozen relationships between the two nations, but signs of thawing have appeared

to work, we talk to her or him and try to be convincing. But this happens very rarely."

What about cases where someone does not want to improve himself or herself? Margarita continues: "When we have tried everything, we go to the assembly we have every week and in this assembly we put forward those difficulties in a general way so that the person will understand that this is not a whim of ours. That it is a help for the future to develop as real people."

This sounds like it could be harsh to be criticized in a public meeting. Manuel, a 16-year-old student, answered: "The objective of criticism/self-criticism is to give the person a method for overcoming errors. It is done without destroying self-confidence. Because none of us likes to be criticized, our criticism is constructive. We try always to give that person the methods so he or she can overcome errors. That is what we do here: give methods and talk without putting a distance between the person and us."

When do these young Cubans learn this method of helping each other? Edy, a 16-year-old student who hadn't talked much before, explained: "Even in the first grade, we talked about our problems collectively—in a group. We also have our slogan of the Pioneros (the young communist organization for grade schoolers): "Seremos como el Che!" (We shall be like Che!)

The Pioneros' slogan refers to Che Guevara, a hero of the Cuban Revolution, who was killed in 1967 while fighting in a revolutionary struggle in Bolivia. His picture appears on numerous posters throughout the island. Among young people Che Guevara is the most widely-admired and loved hero—largely because he is seen as a highly-committed person who was willing to sacrifice his life for others in what the Cubans consider to be a just cause.

Rosa Benetiz, who was born in 1959—the year of the victory of Castro's revolution—summarized her hopes for the future in this way: "We want to see a society in which all people are equal. A society like the one Che taught us about for the 21st Century: where no people are superior to others because we do not want people superior to others. On the contrary, all will be very united—to confront all the enemies, all who want people not to be equal, because people are one."

Very idealistic? Certainly. But in the 15 years of Rosa's life, Cuba has gone through many dramatic changes. Not the least of which is the fact that Rosa is now in school —an opportunity not available to her parents. If Cuba becomes a "society in which all people are equal," it will be because of Rosa's generation. □

touch and go

Which Bible is better?
I had to write once I read "What is the best way to read the Bible?" (January 1975). You may call this my "strike back." I also, like Seilhamer, read the King James Version, but when I don't understand something, I often refer to the Living Bible. It gives me great pride to know there is an easy, readable Bible. I shall hold my head and Living Bible both up high, even after reading this highly one-sided article. —R. R., Elmira, N.Y.

We'd like to send a Xerox copy of the article, "What is the best way to read the Bible?," to every member of our church. —K. M., Fairfax, Va.

Christ-centered, pro and con
I would like to cancel my subscription immediately as it is not helpful to Christ-centered youth work. I was very distressed with some of the last issue. —T. M., Tynapboro, Mass.

I would like to reply to C. H. of California's letter in your January 1975 issue. C. H. seems to be puzzled as to why there is no mention of the church, the Bible or Christ in a Christian publication. YOUTH is written about God's people and love. How much more truly Christian can you get? Although YOUTH is designed mostly for high school students, I still get off very much on it. Thanks. Also a very special thanks for Doug Brunner. His transparencies are beautiful. —D. R., Kaneohe, Hi.

About Creative Arts . . .
I just caught up with the December 1974 Creative Arts issue. It's beautiful. The comments of the artistic young people along with the photos are wonderful. What a great group of young people—in appearance, work, ideas. Congratulations to YOUTH Magazine for making this outlet available to young people. I'm looking forward to the 1975 edition of Creative Arts, and love recommending YOUTH for current educational resources.
—B.B., Dover, Ohio

The final word on tubing . . .
As a long-time reader of YOUTH, a photojournalist, and an accomplished tuber, I thoroughly enjoyed Scott Witte's piece on the Apple River (June 1974). The only drawback to this fabulous sport is the hordes of litterers it attracts, which is why the locals refer to the Apple as the "Yellow River" when 40,000 hot beer drinkers float down it on weekends. My solution was to take along either a plastic bag or an extra inner-tube and box to put trash in as I floated. It can even become quite a sport if one competes with friends in trash-collecting. Perhaps if enough tubers made trash runs (or enough party-floaters retained their cans) the Apple could retain its beautiful waters.
—J. B., Haverford, Pa.

A long-lived poster
When I was in high school and receiving your magazine, there was an issue that became a poster when taped together in a certain way. That poster has followed me from apartment to log cabin to farmhouse and back to an apartment again—but it's beginning to look it. This issue was April 7, 1968. Is there any chance of getting another one? —M. C., Montpelier, Vt.

what's coming

Ron Howard Interviewed
The star of "Happy Days" talks about his personal hobbies, his vocational dreams, and his philosophy about life.

Hunger and You
Whether your own diet or the life-and-death struggle of millions of starving people, food is a key to survival.

Celebration Road Show
The leader of a traveling band tells how his group is turning on congregations to a renewed sense of celebration.

Youth: The Energy Crisis
A psychologist counsels young people on how to make efficient use of the abundant energies with which they're blessed.

A "Blind" Retreat
One youth group spent a weekend together and everyone was blindfolded the entire time. Why? What happened?

Hang Gliding
A photographer-writer records his own experiences and tells you how it's done. Approach with caution!

Along with spring comes a multitude of graduations, birthdays, and confirmations. So why not give a gift that will last all year? Make your favorite graduate, birthday kid or newly confirmed Christian a gift of YOUTH Magazine. They'll be glad you did! Just fill out the form below and send to YOUTH Magazine, Room 1203, 1505 Race Street, Philadelphia, Pa. 19102.

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A Day in the Life of a Riverkeeper

BY EILEEN STUKANE
PHOTOS BY RUTH BERNAL

From the northern Adirondack Mountains to the southern tip of Manhattan Island, the Hudson River stretches across 315 miles of New York State. An unusual waterway, the Hudson has freshwater flowing downstream, and saltwater from the Atlantic Ocean moving upstream. This back-and-forth rhythm of the tides normally makes the river a nutrient-rich spawning ground for sturgeon, herring, bass, shad, alewives, and more, but over the years the Hudson's ecological balance has been disturbed by industrial waste and raw sewage.

Seeing this, concerned Hudson Valley residents organized to fight the deterioration of their bountiful waters and in July, 1973, they appointed 31-year-old Thomas Whyatt of Garrison, N.Y., as official "Riverkeeper." (He is endorsed and supported by citizen conservation groups: the Hudson River Sloop Restoration, the Hudson River Fishermen's Association, the Hudson River Conservation Society, Scenic Hudson Preservation Conference, and the Cortlandt Conservation Association.) Now, after two years of monitoring the Hudson, Tom Whyatt, the only known riverkeeper in the United States, tells how he, and the people who back him, continue to attack polluters.

Eileen Stukane is a freelancer who writes for national music magazines and has contributed to *Ms.*, *THE NEWS*, and frequently writes for *YOUTH*.

Ruth Bernal is a freelance photographer who enjoys working in the music field.

Three times a week volunteers fill bottles with whatever is coming out of the pipes along the Hudson and its tributaries.

At 10 a.m., Tom Whyatt, bearded and smiling, arrives at the Poughkeepsie, N.Y., train station in weather-beaten swamp boots, faded jeans, denim workshirt, and frayed woolen sweater. Dressed in our grubbiest garments, the photographer and I are pleased to spend an active day of riverkeeping with him. In England, grizzled old men who catch poachers on privately-owned trout streams are called riverkeepers, but Tom Whyatt is not a wizened old codger, nor is the Hudson a casual creek. Albany in the north and New York City in the south are hotbeds of industry on the Hudson and in between there are chemical factories and the likes of General Motors, IBM, and Con Edison.

Tom explains that as Hudson Riverkeeper his original desire was to paddle a canoe along the river and police the waste pipes of municipal and industrial plants located near the shoreline. But soon he found his time being used for lecturing students and civic groups, dispensing information about federal and state water pollution laws, and receiving citizen complaints about polluters. Midyear 1974, he helped to establish People's Pipewatch under the auspices of the Hudson River Sloop Restoration. The Pipewatch, guided by Tom, directed by 24-year-old John Harris-Cronin, and manned by student volunteers, patrols the Hudson River for 70 miles—from Dutchess and Orange Counties to Yonkers—one of the most biologically productive stretches of the river.

"OUR BASIC ASSUMPTION IS THAT THE PUBLIC HAS A RIGHT TO KNOW WHAT GOES INTO A PUBLIC WATERWAY."

Tom drives up to a three-story wooden frame house in Poughkeepsie and we climb the stairs to a third floor office to gather the rest of the day's pipewatching team. John Harris-Cronin and 20-year-old Ginny Sherman, a junior from Marist College in Poughkeepsie, greet us. Tom, John, and 30 volunteers are actually doing what state and local governments are not equipped to do—they are investigating individual businesses to see if they are breaking the law. "Our basic assumption is that the public has a right to know what goes into a public waterway," says Tom. According to the Federal Water Pollution Control Act Amendments of 1972, all industries that discharge wastewater are required to file with the U.S. Environmental Protection Agency for permits to control the effluent. By July 1, 1977, all discharges are supposed to be operating under the permit system with treatment requirements set to an EPA standard for cleaner water. 'About 80 percent of the pipes we've discovered have never been

reported to the EPA," says Tom.

A chart on the office wall lists about 30 companies that are presently under scrutiny of People's Pipewatch. Three times a week volunteers go out with plastic bottles and fill them with whatever is coming out of the pipes that have been unearthed along the Hudson River and its tributaries. It is a sloppy business, tramping along in the muck and mire in a creek or at the river's edge, hoping to find an outlet that is not spewing a tainted stream into nature's waters. "Unless we're paddling in a creek, almost everything we do is trespassing. We drive up on company property and scout around on land in search of illegal pipes," says Tom, "Because we're sneaking around we don't like to go in large groups. So far no one has ever been arrested but we have been threatened. I don't think a corporation would actually send us to jail; it would be bad publicity and they just wouldn't do that.

"The U.S. Attorney's Office is willing to prosecute and the EPA is willing to chase unreported pipes that we find. They're willing to get upset when they've given a permit to a company and the company is breaking the restrictions of the permit, so we have the law on our side. Without the law, the desire on the part of companies to clean up is almost entirely lacking."

Then John tells of one dye company that the Pipewatch reported

The samples taken from the river are tested within six hours at the SEWER laboratory.

to the U.S. Attorney's Office in Manhattan. "Even we were shocked by this case. The company had reported two discharges to the EPA. We found 29 discharges in the company's backyard. We brought in the EPA official who had processed the company's permit application. We showed him lagoons and flowing streams of pollution which had never found their ways into any government lab or field report before. The case is still under EPA investigation."

"And one of the two pipes that *had* been reported exceeded the permit thermal limitations," Tom adds, "Water was bubbling and steaming out of it."

Tom was still talking about how industries could completely ignore the law that said they must report

"THE GARBAGE HERE IS THE RESULT OF PEOPLE THINKING THE CREEK BELONGS TO THE INDUSTRY, AND LIKE THEM, THEY'RE DUMPING."

all wastepipes, when we descended the stairs and headed for his Volkswagen van. The only reason lawmakers do find out about violators is because in the Hudson Valley a few individuals like Tom are willing to put time and energy into preserving the magnificence of the Hudson River and its highlands. A freelance conservation writer and researcher, Tom Whyatt is a native of St. Paul, Minn., and he has only lived in upstate New York since 1970. Yet, he has been there long enough to fall in love with the Hudson and to become its riverkeeper, a job that will never make him a rich man.

The Volkswagen motor begins to churn and Tom directs his vehicle east of Poughkeepsie to a product testing plant on Route 55. A citizen had called the Pipewatch and reported that in the Wappingers Creek, a tributary of the Hudson, he could not fish or swim anymore due to a foul smell. Volunteers had checked out the industrial pipes along the creek and now Tom, John, and Ginny were sampling discharges. For a week, they would fill the liter bottles with liquids coming from the pipes, and have the samples analyzed. "We have found sewage, oxygen-demanding chemicals, acid, dyes, adhesive, oil, even candlewax in our samples," says John, "Governments rely on industrial integrity, but a lot of polluters just don't have any. Unreported outfalls can cost polluters penalties up to $25,000 and a year in jail for each day of illegal discharge but it seems these companies never expect to get caught."

So, until the local board of health threatens to close a plant, or the Environmental Protection Agency issues a summons, polluting conditions continue. Except now that the People's Pipewatch is gaining local notoriety, sometimes a phone call from John or Tom will influence an industry to change its ways.

To get samples from the pipes it is necessary to slosh down a hillside and squish along a muddy shore. The place smells of sewage and there is oily seepage all around but some volunteers have thrashed through poison ivy and scaled slimey walls to get to a pipeline, so today's obstacles are really nothing. "Things aren't really neat, that's one thing you learn," says Ginny, "There aren't pipes lined up in neat rows. I've seen them coming out of second-story windows." She bends down to fill a bottle with the oily seepage, and John perfunctorily records the time, weather, location,

and temperature of the sampling. It is noon. Further upstream, we would find an outlet buried under garbage, a refrigerator, an outdoor grille, and odd pieces of scrap metal. "The garbage around here is a direct result of people thinking that the creek belongs to the industry, and like them, they're dumping," says John.

After two bottles are filled with a mustard-color water, we pack up and move on to the next designated trouble spot — the Poughkeepsie Water Works on the Hudson River. Here, the pipeline is a bit more difficult to reach and involves sliding down a steep embankment. What the Water Works are doing is: taking water from the Hudson, adding alum (aluminum sulphate) to it to settle the dirt and make the water safe for drinking, then returning the dirty residue with a high concentration of oxygen-demanding wastes into the river. "The Water Works actually removes silt and then puts it back with alum added," says John who explains that the residue could be put into settling ponds. He has approached the county board of health about the problem and with today's samples he will fortify his case.

The bottles must be taken to a lab for analysis within six hours of the time they are collected, so John slips the bottles into his backpack and Tom starts the hour's drive from Poughkeepsie to Yorktown Heights, where at the Student Educational Workshop for Environmental Research (SEWER) lab, the People's Pipewatch is freely serviced. SEWER is a nonprofit analytical laboratory operated and staffed by high school students and spearheaded by a former Yorktown High School science teacher, Richard Knabel. Since July, 1972, Knabel and his volunteers have been working out of the SEWER lab which is actually a converted garage housing expensive and professional scientific equipment purchased with grant money and donations.

Four o'clock at the SEWER lab, and 16-year-old Brendan Marx takes the five liter bottles that Tom has transported and begins filling beakers and pipettes in tests for pH balance, chemical-oxygen demand, and choliform bacteria, which are indicators of pollution. After the tests are completed, People's Pipewatch will check SEWER's findings with the "waste" stated in the company's EPA permit application. Often the Pipewatch uncovers the fact that no permit exists for the pipelines that they have sampled and action begins.

Resting for a minute Tom Whyatt talks about how the Hudson Valley is constantly attracting land developers who want to come in, fill the wetlands, and construct housing projects or industrial parks. "Sometimes these projects are only discovered when a bulldozer starts to push dirt into the river," says

"ABOUT 80 PERCENT OF THE PIPES WE'VE DISCOVERED HAVE NEVER BEEN REPORTED TO THE ENVIRONMENTAL PROTECTION AGENCY."

Tom, "I'm putting more time into locating projected landfills, and raising a stink in the towns where they're being planned by organizing resistance—getting people together to raise money to hire a lawyer to fight at hearings and so forth. Of course, discovering these things means paddling around the Hudson shallows, watching, and listening." (Now he is in the midst of thwarting a "city within a city" development in Peekskill, N.Y.)

Happily, it looks like the river is getting cleaner but Riverkeeper Tom Whyatt would like to see the day when people can once again swim in Hudson waters. Although that time is a long way off, Tom Whyatt, John Harris-Cronin, Richard Knabel and all those volunteers exercise constant determination and optimism. Around them, no one would dare to say "you can't fight city hall." □

Tom Whyatt and John Harris-Cronin would like to see the day when people once again can swim in the Hudson's waters.

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